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The Christian Socialist

The Golden Rule Against the Rule of Gold

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Written for the Christian Socialist by Eva M. Brantano.—Awarded the Third Prise in the Short Story Contest Which Closed March 1.—Title Head and Illustrations by the G. H. Lockwood Art School, Kalamazoo.

Mr. J. Milton Grimes, steel magnate and financier, was wending his way home on a Christmas eve after a busy day in Wall Street. He had that day put through a deal that netted him the tidy little sum of ten million dollars, and was in a rather satisfied frame of mind.

One little incident only had occurred to cause him some annoyance. When the game of chance had ended and the Street gamblers had shown their hands, Mr. Grimes was seen to hold the winning cards and had raked in the jackpot; some of his opponents, having risked everything in the game, found themselves financially ruined this Christmas eve, and one of this small fry had been so inconsiderate of Mr. Grimes's feelings as to commit suicide on the floor of the Exchange, his blood even spattering the clothing of the victorious magnate. This incident, following a day of mental strain, had rather upset Mr. Grimes's iron nerve and he decided to walk home in the crisp air to cool his brain a little.

Hurrying along the busiest portion of a busy street, absorbed in thought, he felt a hand tugging at his fur coat and a thin voice whined:

"Please, mister, gimme a dime."

One hundred-millionth part of his day's earnings! Ordinarily, after such a victory, Mr. Grimes would have tossed the beggar a dollar, or even two, for he was a generous man, as his pastor and his friends could testify! But his nerves were on edge, the whine was irritating, and the thin, withered face of the boy beggar seemed to leer with impudent cunning at him. He tried to shake off the skinny hand, but it clung tenaciously and the whining voice repeated its persistent request. There was something horribly repulsive about the clawlike fingers, the bony frame, the matted hair, the withered face, old in vice, and the filthy rags that hung upon the child's shivering body. Turning furiously the rich man tried to grab his tormentor and shake him loose. The boy dodged, came up again, and struck his nose squarely against the magnate's arm. For the second time that day Mr. Grimes was besmirched with blood.

The boy, with a snarl of pain, scurried away. The rich man at last arrived at his mansion and after a bath, a shave, a good meal, and a cigar, forgot the unpleasant happenings of the day in preparation for the grand ball to be given that night by his daughter, Mildred, in honor of the Duke of Blankshire, whom she intended to marry.

* * * * *

The famous Grimes ball was over. Miss Mildred had been wonderful that night, beautiful and beautifully gowned, sparkling with gems, the finest of which was a diamond tiara, a Christmas gift from her father. The duke had viewed her attractions, physical and financial, and fallen a willing victim to her charms.

The guests having gone, Mr. Grimes betook himself to the library for a quiet smoke. This room contained an open fireplace in which burned a Yule log in honor of the season. The financier sank into a luxurious chair and fixed his gaze upon the fire.

His mind went back in fancy to a Christmas eve of eighteen years ago, when his daughter was a baby two years old. Memory pictured the cozy four-room flat, with its cheap but tasty furnishings, the cheerful fire, and the happy, smiling face of Mary, his wife. Again he was telling her the good news of his promotion to a position of trust in the mills where he was employed, reserving however the fact that his promotion was the reward for being loyal to the company and betraying his fellow workers in an industrial dispute. He remembered how he had resolved to shut from his heart the misery of other wives and babies and strive for these two alone. In the following summer had come the strike, that bloody industrial battle the memory of which even now seared his conscience. He had sent Mary and Mildred away from Pittsburg to Europe, for somehow he did not want her to know the sordid details of that struggle nor the means used by him in winning a victory for the company. His promotion had been rapid from then on, he became president of the trust. Then Mary had died and——

"Please, mister, give me a dime," a thin voice whined at his elbow.

The steel magnate whirled in his chair. Standing on the rich carpet, his bare feet cracked and bleeding from contact with the cold and snow without, stood the Boy who had accosted him in the street! Amazed at seeing him here and experiencing again that horrible feeling of repulsion, the great man harshly asked:

"Who are you, and how come you here?"

There was no intelligence in the black eyes of the Boy as he merely repeated his whining request, as if that were the only phrase he had ever learned.

Straining his eyes into the gloom behind the Boy, the magnate made out another figure, indistinct but unmistakable, strangely like, yet unlike, the figure of the child. Black hair, but glossy and well-kept instead of dull and matted; the same black eyes, but bright and intelligent instead of soulless and expressionless; the same features, the same form, but youthful and plump where the other was prematurely aged and emaciated.

A SOCIALIST CHRISTMAS CAROL

Written for the Christian Socialist by Rev. Bernard Iddings Bell

Oh little Lord Jesus, asleep in the straw,
Look down on Thy brothers today.
Thou camest to earth for the love of us all,
To teach and to work and to pray.
To teach and to work and to die in the end,
At the hands of the rich and the great,
Because Thou didst live for the cause of the poor
The many of humble estate.

Oh little Lord Jesus, asleep in the straw,
Thy brothers who boast of Thy name,
Who say that they honor the life Thou didst live,
I wonder if theirs is the same.
Are some of them rich in the wealth of the world,
Which they got with no work and no pain?
Do some of them look with contempt on the poor,
Who are twisted and bent, for their gain?

Oh little Lord Jesus, asleep in the straw,
Make us to be workers like Thee.
As Thou didst live, labor, and die on the Cross
That the poor and oppressed might go free,
Make us to be willing to give of our all
For the cause of the suffering earth,
That so we may help Thee, Thou carpenter-king,
To attain fo rthe world a new birth.
To attain for the world a new birth.

The man addressed his question to this other figure, who replied:

"This creature beside me (I can not call him child, though scarce a dozen years have laid their heavy hand of sorrow upon him) is the essence, the personification, of the fruits of man's selfishness and pride. His name is Vice. He knows no home but the street, no mother but Poverty, no father but Ignorance, and is the inevitable offspring of these. Could you know the crimes his darkened eyes have looked upon, the blasphemy the baby ears have heard and the baby lips have learned to utter, the moral filth in which the little feet have trod, even you, man of the world though you be, would shrink from him in horror. You see in me this boy as he might have been, as his Creator intended him to be, for I am the shade of his better self. I have come to bring for one night into the heart of the rich and mighty the true spirit of the lowly Nazarene. Tonight you will see again the scenes of your life, but from an unselfish viewpoint. Go back again with me to the scene of your first great success."

As the Shade ceased speaking the room changed and assumed the aspect of the interior of a great steel mill. The rollers boomed with a deafening roar and before the lurid flames of furnaces men toiled and reeked with sweat. Again Grimes was the hated superintendent of the mill, come to notify the workers of a reduction in wages and an increase in working hours.

The millmen belonged to a mighty union and answered this news with a strike. A long and bloody industrial war followed, the campaign of the company largely conducted by Grimes. He it was who called for private detectives, deputies, and militia, fortified the mills, furnished names for the blacklist, ordered evictions from company houses, and imported strike-breakers.

Again Grimes was in the vicinity of the mills, on a hot summer night, viewing one of the scenes of the struggle. He sees his well-armed detectives charging on a group of unarmed strikers, hears the curses, sees the blood of his former fellow-workers as they fall. The detectives retreat, the strikers carry home their wounded, leaving their dead in the street. There lies the body of a father of nine children, and peering into his ghastly face is the Boy.

The Creature turns his hideous face to the man and pointing one claw-like finger at the dead body cries in an awful voice: "GREED, INJUSTICE, MURDER."

The vision slowly receded, again Grimes was the millionaire in his library, staring with white face at the Boy, who was pointing at him still.

"Why have you shown me this?" huskily inquired the magnate of the motionless Shade.

"That you might know the price, in blood and tears, of your victory. Many such scenes as this took place that summer, many nameless graves were filled that you might rise to the heights of fortune. Behold!"

Again the scene changes; this time to a wild stretch of western prairie across which a train is racing. Beneath a car, clinging to the rods is a dark figure. Suddenly a piercing scream rends the air, the figure disappears, the train rushes on, leaving behind it a mass of crushed flesh and bones. The finger of the Boy points to the upturned face and the magnate recognizes a sixteen year old blacklisted striker, son of a victim of the strike.

"Looking for work," said the Shade simply.

"Murder," screamed the Boy, in terror.

Even as the horrified man gazes the scene is shifting to a room in a filthy tenement, bare save for a heap of rags upon which lies a woman, the pallor of death upon her brow, a newborn babe clasped to her cold bosom. At her feet is the body of a man, dead by his own hand. Feasting on the dead bodies is a horde of lean, hungry rats. The infant's wail of hunger fills the air. Looking with straining vision on the faces, Grimes is glad he knows them not. The scene fades and he faces his strange guests in his library.

"Why have you shown me this most horrible picture, which surely you can not charge to my account?" comes his broken query.

The Shade's bright eyes gleamed upon him and his answer lashed the magnate's soul:

"Twelve years ago you and your colleagues in industry found yourselves overstocked with goods. To get rid of this surplus, force up prices, and force down wages, you shut down your works and brought upon the nation a panic. The scene you just witnessed was one result. Unemployed and starving they died. There were many similar instances."

"And the child—where is he now?"

"Born of Poverty and Ignorance, he has sunk to the lowest depths of misery and vice. You see him here, a Boy; what will his manhood be?"

The magnate involuntarily turned his gaze on the Boy. The Shade went on:

"Oh, wicked man, how narrow is the love that is bounded by the four walls of a home! Even the beasts of the jungle love their own offspring. Are you no better than these? Christ's love was great enough to embrace the world. Nineteen hundred years ago He was crucified for preaching of social equality, the Brotherhood of Man. Every hour of every day since, O hypocrite, has He been doubly crucified by those who profess to follow Him!"

As the Shade ceased speaking the man noticed with horror that blood flowed from the mouth of the Boy; the flow increased to a stream, a river, flooding the velvet carpet at his feet. It was rising in a tide about him. In a frenzy he rushed on the Boy, pressed his hands over the gory mouth, but the stream burst from the eyes, ears, and nose and steadily increased. Under his very hands the form of the Boy was melting into that of the Shade and both transformed into a shining cross of gold, studded with jewels. Nailed to the cross with diamond-headed nails of steel was the figure of the Christ, the blood still flowing from his wounds. On his brow rested a crown of diamonds, each brilliant, sharply cut gem drawing gore from the golden head. The face wore an expression of sublime pity and sorrow. With a cry, J. Milton Grimes dropped to his knees at the foot of the cross and——

Awoke to find himself groveling on the floor in his luxurious library, the light of the Christmas dawn shining softly in at the window.

A BIRTHDAY OF CHRIST

Written for the Christian Socialist by Edwin Brenholtz

This legend there is of the Christ-child at play:
From all service set free on his fifth natal day
He fashioned him Doves of the foot-trodden clay,
Breathed lovingly on them, lifted their wings
And tost them aloft—lo! the cold, lifeless things
Drop straight to his bosom and nestling there
One instant, rose swift to the blue of the air,
Transfused with glad life a-thrill through the whole:
A touch of his heart-throbs had made the clay **soul.**

* * * *

At home sits the Christ-child, close-lapped, all content,
Telling **her** how in playing his day had been spent.
Empty handed came he, for no Dove had returned;
Could Madonna content?—thus his lessons he learned.
The mother-love listened (she well knew her part!)
And snuggled him close to her own thrilling heart.
In silence sat she till the sun light was gone;
In silence, and pondered,—in darkness withdrawn.
Bending low, whispered she with lips trembling with pain:
Little son, little son, count the lost Doves as gain;
I have seen them, by faith, flying straight to God's throne,
Speaking there of a soul that in wisdom has grown
Till Love in its power prevails in his heart—
For the service of Love is thy life set apart!
Thou hast learned: Love creates (I would not thee restrain!)
Yet, what heart-throbs create cannot we here retain,
But must sacrifice freely to be a world's gain.

Christianity and Socialism Agree, "Peace on Earth"

Socialism is the world's greatest power for peace. It does not merely **talk**, it **acts**.

When, during the Morocco dispute between Germany and France a few years ago, the German emperor seemed determined to take advantage of France's unprepared condition to force humiliating concessions or declare war, the German Socialists, two hundred thousand strong, assembled for a mighty peace demonstration in Berlin and declared that "the working men of Germany have no grievance against the workingmen of France and refuse to murder them."

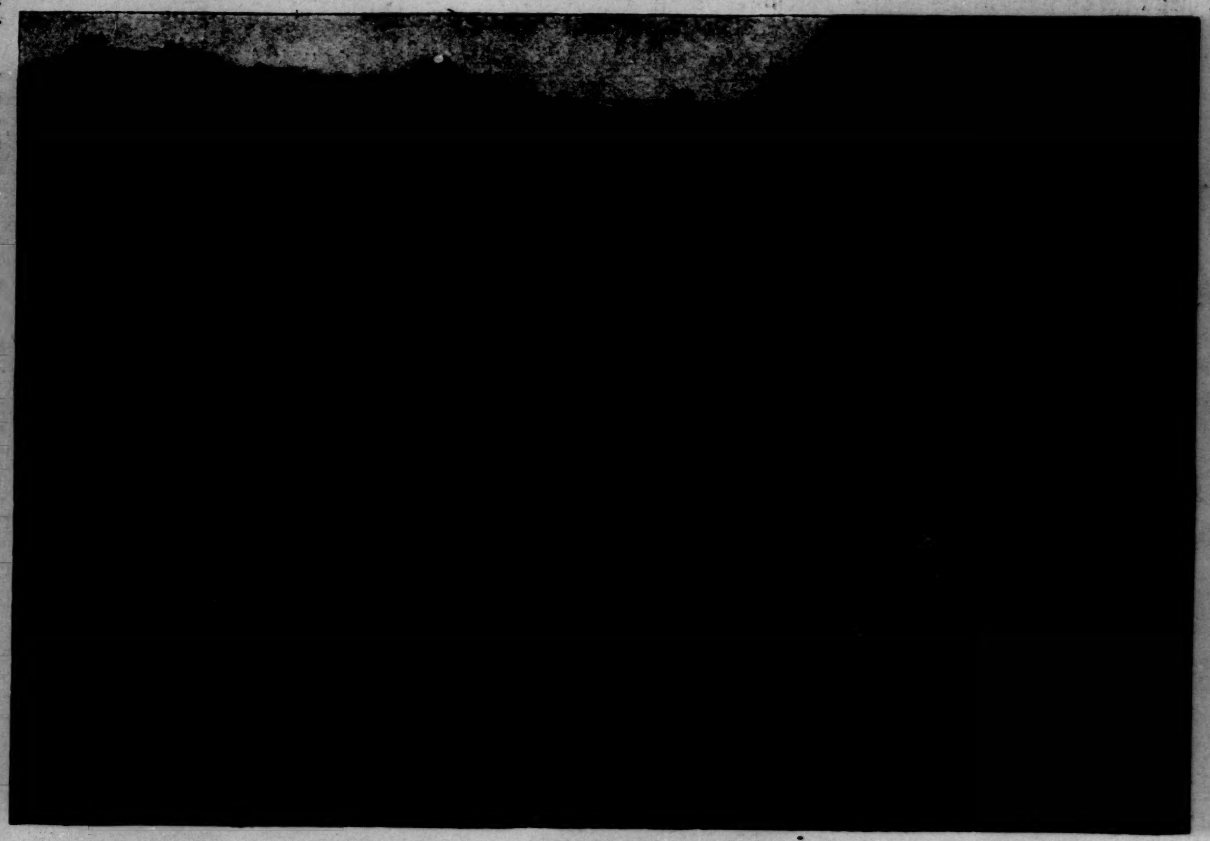
This tremendous demonstration convinced the emperor that he could not depend upon his own people to support a war against France over a matter so trivial, therefore he was forced to send his representatives to the Algeciras arbitration conference and take his bitter medicine there, which he had formerly refused to do.

The picture herewith shows a demonstration during the present Morocco dispute.

When Sweden and Norway were on the verge of war over the separation of the two countries, the Socialists and labor union men of both nations met in general convention and authorized their Executive Committee to call a universal strike in both countries on the day that war was declared or begun by either. The machinery of war can. not grind when the wheels of industry are still. Therefore there was no war between Norway and Sweden.

Other instances might be cited, such as the tremendous demonstrations now being made in Italy by the Socialists against the murder war in Tripoli.

The Italian assault on Turkey to grab Tripoli is the most startling and convincing demonstration of THE ABSOLUTE MOCKERY OF "CHRISTIAN" CIVILIZATION UNDER THE PROFIT SYSTEM. Labor wars, cheating in business, gigantic stock jobberies, poisoned foods, the liquor traffic, the brothel and all wars for territory or commercial advantage—these all adhere in the profit system. Socialism alone can remove these world-wide, unspeakable crimes.



AT THE BERLIN ANTI-WAR DEMONSTRATION, 100,000 MEN VOTED FOR PEACE

STRIKING RECOGNITION OF SOCIALISM AS A PEACE POWER

The following is a copy of a letter addressed by Ahmed Riza, the President of the Turkish Chamber of Deputies, to Emil Vandervelde, Chairman of the International Socialist Bureau. This is the first official communication coming from a European government to the representatives of the organized Socialist movement of the world, and is a most eloquent tribute to the power which our movement wields in preventing and abating wars between nations. The letter was written immediately upon the outbreak of the Italian-Turkish War, and the Ottoman government finding itself wantonly and brutally assaulted by the government of Italy and betrayed by other European powers in league with Italy, turned for relief to the only force in modern society which honestly stands for universal peace, the international Socialist movement. The letter, which should be given the widest publicity in the Socialist press, is as follows:

CHAMBER OF DEPUTIES,
Presidential Cabinet.
Constantinople, October 16, 1911.

My Dear Mr. Vandervelde:

In the recent events, Italy is not the sole culprit. The other powers are her accomplices, as the blow that was struck had been prepared by them. Their representatives take us by the throat and say to us:

"First accept the occupation as an accomplished fact, then we will help you to arrange the matter."

This inconceivable attitude on the part of Europe affects us just as much as the loss of Tripoli, if we should lose it, for it will engender mistrust, despair and disgust in the East. It will not add to faith in civilization, in promises, in treaties signed by Europe. This contradiction between word and deed constitutes a breach of morals.

The Young Turk party which has been so loyally engaged in making the people love Europe, adopt its way of progress and in endeavoring to bridge the West and the Islam world, will fail in its duty through Europe's own fault. At the present moment, after the brutal raid of Italy with the knowledge of the Powers, our internal adversaries complain that we have flattered European civilization and that we have boasted of the benefits that were to accrue to us from it. They even go so far as to declare that the real progress lies in the increase of bayonets and cruisers and that real patriotism consists in sacrificing everything to the budget of war.

This is what Europe, and particularly France and England, have brought us to, thanks to their secret treaty with Italy.

What think you of the treaties of Paris and of Berlin, which formally guaranteed the integrity of the Ottoman Empire?

And the people's rights, justice, humanity, moral principles, what signification do you attach to them henceforth?

And see in what manner Turkey responds to the unworthy spoliation of Italy. With a moral sense which will hardly be understood in Europe, it does not banish from its territories, as it has every right to do, the 40,000 Italian laborers, who, dying of hunger at home, have come to us for hospitality and are finding means of existence with us. What would become of them, their wives and their children if we retaliated on them?

This fact, among many others, deserves thought on the part of Europeans and especially of Socialists.

It is with a very heavy heart that I remain, sir, Yours,

The President of the Chamber of Deputies,
AHMED RIZA.

Kicker—My great-grandfather carried that drum all through the Revolution.

Snicker—And whenever he sighted the enemy he beat it, I suppose.—Brooklyn Life.

NATAL DAY OF PEACE

(Editorial)

"Yet with the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love-song which they bring:
Oh, hush the noise, ye men of strife,
And hear the angels sing!"

The closing of the Gates of Janus at Rome in commemoration of peace throughout the Mediterranean world, prevailing for a few decades only during which Jesus of Nazareth was born, has been regarded by Christian scholars as a divinely ordered preparation for the birth of the Prince of Peace and prophetic of the time when peace shall be universal and endless among men. Yet at this Christmas tide commemorating the 1911th anniversary of Christ's birth (to follow the current chronology) we see the two nations of the world whose capitals contain the official centers and heads of the two numerically greatest churches of Christendom—the Holy Roman Catholic Church of Italy and the Holy Greek Catholic Church of Russia—attempting with the frankest barbaric brutality to grab by murderous war a strip of country which each respectively needs "for revenue only." The Italian invasion of Tripoli finds no possible justification outside of absolute savagery. The Italian business men merely want a new field for exploitation. The aggressions of Russia in Persia are but a part of an agelong ambition to secure a Russian outlet to the warm waters of the Persian gulf; which, for business and military reasons, Russia does really need—as truly as any highwayman ever needed the money for which he slew his victim.

And the only organized movement that lifts its voice and sends its protest ringing around the world is the Socialist party. The Roman Church does not care nor dare to stand for

world-peace. It could stop the Italian depredations in Tripoli if it would. Instead, it blesses the Italian army on its way. The Greek Church does not care or dare to demand peace, but, to justify greed, preaches "a holy crusade against the Moslem infidels." Even the Church of England and the Protestant churches of England support every war that British intrigue for land or gold inaugurates. While in the United States of America the churches in general piously blessed the efforts of American soldiers to subdue the Philippinos, because, they said, business and missions and education would be advanced by the crushing of Philippine independence! A thread-bare hypocricy that reveals the vile and bloody deeps of ecclesiastical greed, ambition and paganism. Such things can not be justified on Christian grounds.

The Socialists stand for peace for three reasons. First, the men who are killed and wounded in battle are workmen, as a rule, who have no possible personal or class interest in the war. Those in whose interests the wars are fought do not, any more, go to the front. And the workmen of one country should not murder the workmen of another country, leaving their wives widows and their children fatherless, merely to enrich and entrench the very class that enslaves and improverishes themselves at home. "War is a game which, were their subjects wise, kings would not play at." The subjects are now getting wise.

Second, wars enable kings and capitalists to demoralize a country by arousing race prejudices and blood lust; by taking the flower of young manhood from peaceful pursuits and the rearing of healthy families; it debauches the soldiers with drunkenness, licentiousness and hideous diseases which are afterward spread through the homeland; it debases the public conscience thus retarding real progress, and it affords a digression so exciting that the more important matters of civic, national and social improvement are relegated to the rear. If the German emperor could force his people into a long and bitter war with France under any pretext, he would expect that both in Germany and in France the war would hopelessly cripple and retard the Socialist movement. (But owing to the great strength of Socialism in Germany now and its splendid organization, it is possible that it might result in the overthrow of the German empire altogether.)

Third, the Socialists know that military and industrial war are parts of the same whole; that war for markets and profits outside of one's own nation is as injurious to the working class in general as the competitive war for jobs and profits inside the nation. Competition is murderous and wasteful. It is utterly anti-social, anarchistic, un-Christian and inhuman.

The end of industrial, commercial and military war waits for Socialism. Socialism, like real Christianity, is impossible as a regime without universal peace—and peace is impossible without Socialism. Competition never did or can bring peace.

"Thy kingdom come," O Prince of Peace!

ENGLAND MAKES HISTORY

Prior to its adjournment for the holidays the English parliament passed the much agitated bill depriving the House of Lords of the veto power. The industrial insurance bill was also passed, said to be the most radical parliamentary action in behalf of the poor yet taken by any national congress in the world. It affects fifteen million English work people. Further particulars will be given later.

THE CHICAGO FELLOWSHIP MEETING

The regular monthly meeting of the Christian Socialist Fellowship will be held at Masonic Temple, Hall 811, Sunday, December 24th, at 2:30 p. m. Mrs. Ella Carr will speak on "Our Best for Humanity." All are cordially invited.

THE ESSENCE OF SOCIALISM, by Wm. H. Watts, containing interesting and instructive articles on "The Philosophy of Socialism," "The Economics of Socialism," "The Co-Operative Commonwealth," and "Marx's Forecast;" 10c each, 8 copies 50c, 20 copies $1.00.

A Christmas Prayer

Written for the Christian Socialist by Mrs. Thomally Holbech Anderson

Christ 'mong the lowly born, yet King, no temple we can raise
To honor this Thy Natal Day; the stars thro endless space
Proclaim Thy praise! The seraphim and planets vast unknown—
And Angel hosts who see Thy face—bend low before Thy throne.
Today Thou "Shepherd of the Hills," anew we plead Thy grace
That earth's vast homeless, hungry throng may see Thy tender face.
Not for the ones in palaces where life with pleasure flows,
Not for the tasseled kings and queens who never knew life's woes,
Not for the guilded halls of art where music's subtle sway
Blending in harmony sublime, proclaim the festal day.
But for the lonely heart, O Christ, where hope died long ago,
The weary heart that throbs with pain and knows no fireside glow,
For those who grope in darkness along life's lonely road,
The homeless and forgotten who faint beneath the load;
For those who cry in silence where justice lies dethroned,
The maimed and voiceless children whose lives to greed were loaned.
The Magdalene cast out—alone—who sits with grief and shame,
The roaming, restless of the flock who never heard Thy name,
The earth-worn shadows—fettered—who only see the sod,
And the little straying lambkins who know no pitying God.

* * * *

Church of the One most Kingly—the pierced Nazarene—
Know ye the blood stains and the cries these centuries between?
"I've walked alone and bruised oft in street and market place,
I've pleaded these two thousand years—have ye not seen my face?
Not reigning 'mong the myriad stars where all proclaim my name,
But with the lowly of the flock and felt their sting and shame,
Ye raise me lofty monuments in marble grandly wrought,
But crush the souls of men for gold, the souls with blood I bought.
I'm weary of your offerings, I'm weary of your praise,
When I shall come to claim my own—how can ye meet my gaze?"

* * * *

Dear Christ of lowly Bethlehem—we've waited long for Thee
To ope the gates of prisons and set the captives free.
No more this prayer we waft on high—'tis ours, Thy Church, to win
The straying and the homeless and the lambkins to Thy inn,
Ours to break down the bolted doors where man-made creeds hold sway;
Ours to remove the greed and lust and usher in Thy Day,
Till earth shall ring with gladness, and the music of the spheres
Shall blend with heav'n-born harmonies thro all the coming years;
And lonely hearths shall glow anew, and love has come to reign,
Where happy little faces gleam and childhood knows no pain,
Not from the gathered hosts of heaven the message 'lone shall ring,
But all creation hears the strain—"Lo! Christ is crowned The King."
And earth's unfettered millions shall take up the song again:
"The Fatherhood of God with us and the Brotherhood of man!"

THEORY VS. PRACTICE

By J. E. Nash, Minneapolis

Long years ago, when a little boy,
I was taught in the Sabbath school,
To sing and pray in the good old way,
And practice the golden rule.
That God was father of all mankind,
At home or across the sea;
That we were brothers to all the others,
Wherever they chanced to be.

That God commanded—thou shalt not kill,
Or steal—and approved the plan,
That a man be hung, be he old or young,
Who murders a fellow man,
But I was taken from Sabbath school,
Along with a host of others;
Was armed and sent by the government,
To murder our southern brothers.

The southern brethren, likewise taught,
By equally pious mothers,
Instead of running, were all out gunning,
And hunting their Yankee brothers.
Both sides had cannons, guns, bullets and shells,
For tearing men's bodies in twain;
And surgeons, yearning to prove their learning,
By patching us up again.

Both sides sent chaplains in Jesus' name,
Imploring us not to revel;
And both served whiskey to make the boys frisky
And fit us to raise the devil.
These chaplains prayed to the self same God,
That He would the missiles guide,
To kill the others, God's sons, their brothers,
Who stood on the other side.

A host went out; and a few returned;
Some crippled; some strutting about,
With stories thrilling of wholesale killing;
You think they were hanged, no doubt.
Well! Grant, the chief, was made President;
The rest, it is understood,
Are drawing pensions for good intentions,
And killing the most we could.

But useful workmen are driven like slaves;
And docked if they're late or shirk;
Till more is made than required for trade,
Then, clubbed, if they beg for work.
Kicked out to starve; if they steal a cent,
They're jailed for a crook or tough;
But the crafty gent, is to Congress sent,
Provided he steals enough.

We claim to worship the Prince of Peace,
But trust in the sword and gun;
We pay men pensions for wholesale murder;
But hang them for killing one.
So we conclude it's a crime to kill
One brother, or steal a cent;
But kill a half million, or steal a full billion,
YOU'RE BOSS OF THE GOVERNMENT.

GREAT OLD PLAY

An excellent revival of the celebrated temperance tragedy, "Ten Nights in a Bar Room," will run at the Globe Theater, Chicago, during holiday week. It is well worth seeing.

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MARKHAM RECOMMENDS BOOK

92 Waters avenue,
West New Brighton, N. Y.,
December 10, 1911.

To **Christian Socialist** Friends:

I wish to call attention to Gronlund's "Our Destiny," a dollar volume published by Lothrop, Lee and Shepard of Boston. This is a discussion of the ethics of Social Democracy, a powerful discussion, and it should be in the hands of every progressive thinker in America—in the world. I should be happy to see it on the Book List advertised by the **Christian Socialist.**

Gronlund's "Our Destiny" belongs at the side of Rauschenbusch's "Christianity and the Social Crisis." The two will serve you as a sword and a shield in the battle of the Lord.

Faithfully yours,
Edwin Markham.

REFERENDUM "D" DEFEATED

Referendum "D" was defeated by about **four thousand** votes, a big majority. In round numbers, the vote was 7,000 for and 11,000 against. Amen. Now let national officers quit meddling with state and local organizations.

Since the state autonomy of the Socialist party in Missouri is thus protected according to the national party constitution, let the victorious state organization and local St. Louis offer the most generous and comradely terms possible upon which the expelled members and all the other members of the "old" local may come into the regular organization. Fusion has been suitably rebuked, the attempt to dominate the Missouri movement from the outside has been defeated, and now, if the regular party comrades, as well as the others, will put aside all methods and spirit of revenge, the two elements may be harmoniously united into a party that will be stronger, more faithful and more effective than ever. Let the wounds of battle be healed in a common effort to advance the movement and capture St. Louis and all Missouri for Socialism soon.

A PROUD CASTLE

Rev. Paul H. Castle, contributing editor of the **Christian Socialist** and able lecturer, is almost too proud to speak to common folks. It is his first child, and a boy. May all rich blessings fall upon the sweet little Socialist recruit, his blessed mother and his happy father.

"CHRISTMAS GIFT"

Please do not forget the **Christian Socialist** while making out your list of Christmas gifts. The **Christian Socialist** is one of the mightiest influences that are helping to bring the greatest possible Christmas gifts to all mankind.

Have You Received Your Letter Containing Our December Proposition?

We have spent hundreds of dollars getting our December letter with its special propositions to our subscribers. **Did you get yours?**

These offers **must expire** Dec. 31.

Have you acted upon the Three Propositions contained in that letter?

Time speeds away. Please do not neglect this matter. **Act at once** for the sake of the cause, and **act in a manner that will make you justly proud and us truly glad.**

You may greatly increase "Glory to God in the Highest" and "Good Will to Men" by helping generously to spread the propaganda power of this paper. Please do your best this week.

TWO SUBSCRIPTIONS FOR THE —PRICE OF— ONE

OFFER REMAINS GOOD ONLY A FEW DAYS MORE

SUBSCRIPTION RATES DURING DECEMBER ONLY

For new subscribers you may have one yearly subscription to the **Christian Socialist** for 50c, or five yearlies for $2.00; one six-month sub. for 25c, or five for $1.00; and where an individual, a branch or a center wants to send the paper on trial to a large number of people, we will send twenty three-month subs for $3.00, or forty for $5.00.

Tempting Book Premiums

For **twelve yearly subscriptions** at 50c each, that is, for $6.00 and the names and addresses of twelve new yearly readers, we will send as a premium either one of the following splendid volumes: Spargo's **"Life and Times of Karl Marx"**; Mills' **"The Struggle for Existence"**; either of the three volumes of Marx's **"Capital,"** either of the two volumes of Osborne Warde's **"Ancient Lowly,"** or Hillquit's **"Socialism in Theory and Practice."** These are the very **greatest** and best Socialist books, and we thus place them within the reach of every man, woman, boy or girl who really wants them. Especially is it thus made **easy for a Socialist Local or Center** to obtain one or all of these great books without a cent from their treasury —only a little work, which it is their duty to do anyway.

Other Fine Offers

For five new yearly subscriptions at 50c each, $2.50, we will send Kutter's famous book. **"They Must or God in the Social Democracy,"** or Rauschenbusch's **"Christianity and the Social Crisis,"** or two of the beautiful crimson cloth bound copies of Moyer's "Songs of Socialism," or one copy of the **Songs** and one copy of **"The Golden Rule Republic No Utopia"** and **"The Religion of Labor."**

For three yearly subs. at 50c each, $1.50, we will send a cloth bound copy of the **"Songs"** and **"The Religion of Labor,"** or **"The Golden Rule Republic"** and **"The Religion of Labor"** and **"Frances E. Willard's View of Socialism."**

To Old Subscribers

To every present subscriber who, **between now and Jan. 1, 1912,** sends us $1.00, we will extend his subscription **one whole year** and send the paper a year to anyone whose name he sends. Get one new sub. at 50c and add 50c for your own extended subscription, $1.00 for the two.

Address **The Christian Socialist,** 5443 Drexel avenue, Chicago.

ROMAN PRIEST SCORES SOCIALISM

Father McCarty of St. Peter's Roman Catholic Church, Reading, Pa., preached a vigorous sermon against Socialism which was, in part, as follows:

"The recent municipal election evidenced the growth of a party that aims toward the destruction of the Catholic church. The reason for delaying criticism until this time is because I did not desire any arguments to be misconstrued into the belief that I was boosting the candidacy of F. J. Morris, one of my parishioners.

"The Catholic church has been, and is, unalterably, opposed to Socialism. Its past history proves its hatred to our church. I want it distinctly understood that it is impossible to be a God-fearing Catholic, and follow the red flag. Any members of this parish who voted the Socialist ticket has severed all connection with the church, and are guilty of apostacy to their God.

"This fact cannot be too emphatically expressed. You cannot carry water on two shoulders. Either you are a good Catholic, fighting Socialism, in all its teachings, or if you embrace its doctrines you are in the future traitors to your God and your country.

"In this country it should be an unheard of thing. If those poor people who are swayed by the wild preachings of men on street corners, would know that in the event of Socialism becoming all-powerful they will be dragged down deeper into the mire, they would renounce the menace of their country, their home, their religion, and their freedom.

"Mothers, I beseech you, do not allow your children to read the vile utterings contained in the papers distributed at your door. Do not allow them to listen to wild speeches of blasphemy the denunciation of those who fought for our freedom uttered by men on the street corners.

"Socialism is nothing more or less than a stiletto in the back of the Catholic church and a bullet hole in the American flag."

The good priest might better keep calm. Tirades against Socialism will no longer scare Catholics or other folks. Tens of thousands of Roman Catholics in America are now voting the Socialist ticket and tens of thousands more of them will be doing so before another year rolls around in spite of what any or all priests can say or do. The Roman Catholics want plenty of good food, clothes, homes, etc., for themselves and children, sufficient leisure for rest and joy and money enough to give them a full opportunity to obtain education and travel. **They want these things more than they fear the priests anathemas**—therefore, what's the use of capitalistic minded priests raging against Socialism which will free the people from slavery and want? **The Roman church must fall into line with human progress or perish.**

SOCIALIST TEN COMMANDMENTS, neat, card folder; 3 for 12c (mailed free). F. Kingborn, 39 Springside ave., Pittsfield, Mass.

COLORED SOCIALISTS WANTED

Comrades, send me the names and addresses of the colored Socialists whom you may know.

Geo. W. Slater, Jr.,
333 Harrison street, Clinton, Ia.

JUST WHAT YOU HAVE WANTED

A Semi-annual Bulletin will be issued by the Fellowship the first of January. This will give full information concerning the Fellowship and its work. It will contain roster of Centers, list of District Secretaries, list of Lecture Staff, General officers, summary of last year's work, statement of work this year, brief statements, explaining the Fellowship and the Center work.

Just what an inquirer wants to know is condensed in this bulletin. Members of the Fellowship and others interested should send for a number of these, and hand them to ministers and others who might be interested.

As the Fellowship is short of funds, we are not able to furnish these Bulletins free for general distribution. Enough will have to be paid for to cover cost of printing. We have placed the price as low as possible.

Order of the General Secretary, 10 Ghio Building, St. Louis, at the following rates: Single copy, 5 cents; 10 copies, 45 cents; 25 copies, $1.00; 50 copies, $1.75; 100 copies, $3.00. Order at once.

* * *

SOUTHERN SOCIALISTS, NOTICE

We expect to arrange a lecture tour through the South for an able speaker. The tour will probably begin about the first of February. The speaker will be announced later. We can tell you now that he will be a very able speaker and a thorough Socialist; for the General Secretary will not route any other kind.

If you want dates, apply at once to Wm. A. Ward, 10 Ghio Bldg., St. Louis, Mo.

H. I. Bryant in the Field

The General Secretary is arranging a route in Oklahoma and Kansas for H. I. Bryant, of Oklahoma. Comrade Bryant is editor, preacher and lecturer. He has had several years' experience in Socialistic work, has represented the Socialist Party on the ticket and edited a party paper. Comrade Bryant has ability and knows how to present Socialism in church, hall or street.

If you want Comrade Bryant in Oklahoma in January, Kansas in February, write to the General Secretary of the Fellowship at once. Usually in arranging a route there are a few places that can not accept the dates assigned to them and, though his time is now all taken, there may be a few dates of this kind to fill in.

E. H. H. Gates in Missouri

Comrade Gates lectured for the local at Milan, Dec. 7th and 8th, and at Newtown, the 10th and 12th. Comrade Gates has a plan which enables comrades to get two or more lectures without raising any money, unless they have to pay hall rent. If the comrades will furnish the hall, Gates will raise his own money.

Now, if you are few in number and can't raise money, here is your chance. If you are willing to help get a crowd, you can have a lecture. Parties within 100 miles of Pattonsburg are offered this proposition. Now what is your answer?

Myra Kern in Kansas

Myra Kern, of Marysville, Mo., made a successful trip in Eastern Kansas, stopping at Horton, Spring Hill, Mulberry, Leavenworth, Arcadia and Fredonia.

The lectures were given in churches at Horton and Leavenworth. At Mulberry, a church had been secured, but someone influential in the congregation got frightened as the date approached and the arrangement was broken. Miss Kern spoke three nights in the miners' hall and discussed and applied the teachings of the Bible with a freedom that would not have been allowed in the church.

The meeting at Arcadia was held in the opera house. On the following night, Comrade Kern spoke in a country schoolhouse. At Fredonia, the lecture was given in the opera house before a large audience.

At Spring Hill the speaker was given thirty minutes in the program of a high school entertainment, on the condition that, though she might discuss economics, she would not use the word Socialism. In order to reach many at that gathering who never go to Socialist meetings, Miss Kern consented and taught Socialism without using the term. It was the thing to do under the circumstances. A fine impression was made.

Miss Kern spoke on "Socialism From the Standpoint of a Christian Woman," and that the subject needs to be presented in that light has been proven by the fact that the audiences on this trip were larger than usual, surprising both speaker and local Socialists. The Los Angeles election ought to teach some of our comrades that it is necessary to reach Christian women.

On the whole, the trip was very successful and Comrade Kern did good work.

A Great Center

The Pittsburg Center is now our most active and successful Center. They do things. This Center purchased and distributed 1,000 copies of the Episcopal edition of the **Christian Socialist**. A copy was sent to every Episcopal clergyman in the Pittsburg diocese, with a letter and membership application blank.

The Center conducts very successful Sunday afternoon meetings at the Parish House, 325 Oliver avenue. At the meeting on the 26th of November, Wm. A. Prosser read a paper on the "Philosophy of Socialism" to an audience of eighty interested hearers.

On Dec. 3rd, the Rev. Hunt, of the Johnson Avenue Baptist Church, spoke on "The Church's Opportunity," and on Dec. 10th, the time was given to an open forum,—three-minute talks for one hour, on "Christianity and Socialism—Supplementary, Not Antagonistic."

The Center arranges for lectures in Pittsburg churches. Comrade Prosser recently spoke in the Oakland Baptist Church and the Sixth Presbyterian Church.

Every member has been appointed a committee of one to visit the ministers in his locality, to explain the Fellowship work, get applications, arrange for speakers' dates and take some subscriptions for the **Christian Socialist**.

The Center is selling **Christian Socialist** sub. cards and has already disposed of a great quantity.

The members are constantly bringing in new members and the Center is now the largest in the Fellowship and growing steadily.

This brief report indicates a great work. Why is it so successful? Why is such work not being done in many cities?

It is successful because the members are in the Fellowship for business and are willing to work. Centers have been formed that never did one thing after being organized. No center can get its members to attend unless it undertakes some real work, and no good will be accomplished unless the members are willing to do this work. This can be done in any city. The only question is, are you willing to do it?

A large part of the success of the Pittsburg Center is due to the efficient and untiring labor of their secretary, Bessie M. Womsley. No Center can do much with a poor secretary.

Comrade Womsley prepared and mailed out four mimeograph letters in two weeks. Two of these numbered 500 copies each. She issues a bulletin which is sent to each member, writes many personal letters, prepares reports and attends to the regular routine work of the office. I want to say to other Centers, if you want to do something you must get a secretary who is able and willing to work.

An Arizona Christian Socialist

Comrade Mrs. Mary Kules, of Phoenix, Arizona, has been doing Fellowship work without knowing of the existence of the Fellowship.

The Socialists of Phoenix have lectures every Sunday in the Plaza. Comrade Kules is one of the speakers and the only one who has attempted to reach Christian people by interpreting the Social teachings of the Bible. This method has proven successful and she has always had a large attendance at her meetings. Mrs. Kules has also been trying to get the Social message preached by the ministers and has found one in Phoenix who is not afraid to preach it. By doing so he has increased his attendance by the addition of the entire Kules family to his audience and others will follow.

Comrade Kules has discovered the Fellowship and the **Christian Socialist** and has applied for membership. This will probably be the beginning of our work in Arizona. Mrs. Kules is a good speaker and comrades in other places should send for her. Wm. A. Ward.

The Live Ones

By Mrs. Ella Carr

Dear Mrs. Carr:

I am wondering if, at last, I cannot qualify as a live one. I have just enclosed $2.50 to the **Christian Socialist**, and I would like all the comrades to know what a small sum like that can be made to do.

First, $2.50 is not a small sum in our family of four, where it is nip and tuck to make ends meet. But we usually allow ourselves the luxury of exchanging presents at Christmas; and this morning I asked my husband if he could spare as much as $2.50 for my Christmas this year, and let me have the money to spend as I chose. He readily agreed, and this is what I expect it to do:

First: Renew my own subscription and that of my pastor. I have always furnished the **Christian Socialist** regularly to my own minister; and my own paper never rests after I read it.

Second: Send the paper to two new subscribers under the special rates. These are a minister in the eastern part of the state whom my pastor told me was "leaning toward Socialism," and our Citizens' Club.

Now I thought that a bright idea. Instead of confining the benefit of the paper to one individual, I am placing it on a public reading table where it will attract the attention of scores of thoughtful men.

Third: Then with the remaining 50 cents I have sent for Prof. Rauschenbusch's wonderful book, "Christianity and the Social Crisis," to which many ministers ascribe their conversion to Socialism.

This book I am going to place in the public library of my old home, where, last summer, I found it conspicuous by its absence. I shall accompany this gift by a little presentation notice in the local paper which will bring it to the attention of ministers and teachers in the Normal School there.

If some other woman can do still better let us know it. Next!

Elnore Tate Guest.

Silver Creek, N. Y.

* * *

HOW IT WORKS

428 Market Street,
Muskogee, Okla., Oct. 20, '11.

Dear Comrade Carr:—The conversion of Rev. G. G. Hamilton to our cause was indeed a great victory for God and Humanity. The capitalist minded and especially the "religious" element of them, banked more on Hamilton than any other man in the south, and new he is with us! Carry the news to John Wesley Hill and Cardinal Gibbons! And Comrade Hamilton is going to have plenty of company for the big theological guns are going to be captured, one after another, till we get the most of them on our side.

Conventional religion, as a substitute for the "real religion of today," will not work. I first began to get my eyes open to the real religion of today by reading the splendid lectures of Rev. William Thurston Brown and "God In the Social Democracy" by Rev. Herman Kutter. And now I am confirmed in this great intellectual and spiritual uplift by reading the splendid articles that have been running in the **Christian Socialist**. All honor to you, Comrade Carr, and the other comrades associated with you, for editing one of the best, if not the best, Socialist papers that we have. Since Comrade Ward's lecture here and Hamilton's conversion we have a revival among the Socialists of this city for the **Christian Socialist** and Christian Socialism. One German Comrade came around today with a big bundle of the "Replies to Hill" edition and I subscribed for the C. S. A good many others here are going to "go and do likewise."

One lawyer here was handed a few copies of the C. S., including the Hamilton edition, and he was completely converted and said he was "almost persuaded to go on the soap box."

This is merely a sample of what is going on every day. The big 14-inch heavy artillery field piece, the Appeal to Reason, leads with a big circulation in Oklahoma. The Rip Saw has a big circulation and the Chicago Daily, Coming Nation, Pitchfork, International Review, N. Y. Daily Call, Soc'l-Dem-Herald, Pioneer, **Christian Socialist** and others are building up. We are going to make it a special feature of our work to push the **Christian Socialist**, for its the "straight goods." Yours for Christian Socialism.—Daniel C. Gibson.

* * *

Comrade Wm. Mutton of Michigan sent five dollars and Comrade J. F. Daniel of Missouri sent $6.00 wishing us a Happy Christmas and a prosperous New Year. This will all help to hasten the time when we will have no fear but that our wishes will be indeed realized not only for our friends but for all our brothers and sisters the world over.

The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

LESSON FOR DECEMBER 31ST.

Review

Golden Text, 1 John 1:9: If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

In reviewing the work of the year 1911 it is not possible, within the limits of space at our disposal, to go over the lessons separately and name titles, scripture passages, incidents, decisive events, important places and the persons of kings and prophets; nor is it necessary. We have done all that in the single lessons. What we must now do is to view the course of history gone over as a whole, grasp the real objective in the historical movement, learn the social forces responsible for the success or failure of the nation and relate the individuals and events to the whole.

Historical Outline

The period of history we have traversed consists of about 540 years, from 937 B. C. to about 400 B. C., and it divides itself into four principal divisions.

First Period of 937-722. The date 937 was the time when the Jewish empire was divided into two distinct and independent kingdoms; when Judah and Israel parted company. 722 was the date when Samaria, the capitol of Israel, was destroyed and the kingdom ended.

Judah's territory contained about 3,400 square miles; Israel's about 9,400, nearly 3 times as much.

Judah had, in this period, one dynasty with 11 kings and one queen, all of the house of David; Israel had 9 dynasties with 19 kings. Judah had a checkered history, sometimes good and sometimes very bad, with great religious, moral and political events; Israel, from the first, steadily declined until finally destroyed.

Second Period, 722-586. In this period Judah was the sole kingdom and representative of the Jehovistic worship and government. The date 586 was the time when Jerusalem was captured, the temple and city destroyed and the people carried captive to Babylon. This was the time when the real political independence of the Jews came to an end.

Third Period, 586-537. This was the period of the "captivity." Counting from the first captivity in 597 to the first return of the Jews in 537 the captivity lasted 60 years. 537 was the date when Cyrus, the Persian, conquered Babylon, founded the Medo-Persian empire and granted permission to the Jews to return to their home-land. In this period of political bondage and oppression the Jews had time to reflect, learn the cause of their plight and repent at leisure of the folly of their ways. Their bondage taught them priceless lessons in economic righteousness.

Fourth Period, 537-400. 537 is the date of the first return of the Jews to their native country, and 400 is the close of Bible history. During this period of 137 years the Jews, under the leadership of Zerubbabel, Ezra and Nehemiah, came back home and renewed their efforts at nation-building and the realization of their ideal. The results of their efforts we have learned from our studies in Ezra, Nehemiah and Malachi.

The dates, 1030, the establishment of a monarchy among the Jews; 937, the division of the empire into two independent kingdoms; 722, the destruction of Samaria and the end of the northern kingdom; 586, the destruction of Jerusalem, the captivity of the Jews and really the end of their political independence; 537, the end of enforced captivity and the first return of the Jews of their homeland under Zerubbabel; 400, the close of Bible history—are very important dates in the history of the Jews and should be remembered by every student.

The Kingdom of God

The beginning and end of this entire period of history was an attempt to establish in Palestine a Theocratic, a Democratic, a kingdom of God that should finally absorb the heathen world and become universal. A universal empire, in which the voice of God should be the voice of the people, all men should be brothers, justice, mercy and love the supreme laws and peace and plenty obtain, was the purpose and goal of the Jewish nation. To aid and guide the nation in the accomplishment of this ideal Moses, Joshua, the Judges, the prophets, from Elijah to Malachi, were raised up; the Mosaic, Deuteronomic and Priestly codes, or legislation, were adopted; the people encouraged by victories, plenty and peace; and disciplined by defeat, turmoil, exile and oppression. The "economy of pleasure and pain" was then, as now, in full force driving them in the direction of their goal.

Failure

But in spite of all they missed their mark and went to the wall. So far as the realization of the real objective was concerned we must write across the face of their entire history, Failure. They did not establish the Theocratic Kingdom. They started out to do it, and started well, but ultimately failed. They failed under a united nation, when Saul, David and Solomon were kings; they failed in Israel and Judah; they failed before the exile, in the exile and after it. In spite of their remarkable providential history, from Abraham to the Restoration, their great and heroic men, from Moses to Nehemiah; their unequalled social and religious laws; their important religious and moral reforms; their phenomenal successes, failures and discipline, they utterly failed of the end of their creation and lost out. The price of their faliure was the loss of national independence and finally, their country.

Social Sin

At this point it is fair to ask why they failed. The Bible is explicit in its answer and this answer must be grasped and borne in mind if we would derive any benefit from the study of Jewish history. Their failure was not due to —Lack of Law or anti-social laws. They had abundant laws and very good laws. Their primitive and later codes covered every relation of man to God and society and they were such, if obeyed, to realize ultimately the kingdom of God. In comparison with the nations about them, and with the world today, they are the best laws the world has. A full compliance with them then, or even now, would mean Socialism, a universal co-operative commonwealth. The Jews did not fail for want of good laws.

They did not fail for want of great and good individuals. The Jewish nation, from Moses to Nehemiah, can boast of as large, if not larger, list of heroic self-sacrificing statesmen and social leaders as any thousand years in the history of any nation. The names of greater men than Moses, Joshua, Samuel, David, Elijah, Micaiah, Isaiah, Jeremiah, Ezekiel, Amos, Micah, Ezra and Nehemiah are not found on the pages of the world's history. They legislated, sang, preached, exhorted, fought, suffered and died to aid their nation in the realization of its social ideal. But in spite of the life and labors of these men the nation failed. Nor did they fail for want of sweeping religious revivals and moral reforms. Then, as now, these took place periodically, sometimes they were carried on by kings and sometimes by religious teachers; but always for self-preservation. Asa, Jehoshaphat, Joash, Hezekiah, Josiah, Ezra and Nehemiah carried on religious and moral reforms. They destroyed idols, repaired and built the temple, encouraged the pure worship of Jehovah and gave large contributions for special worship and feasts. But in spite of these efforts at reform the nation failed.

The real reason for their failure was Sin, the transgression of God's law as given by Moses and the true prophets. The sin was not **personal sin** but **social sin.** It is self-evident that the private sins of individuals cannot damn a nation any more than the private virtues of individuals can save a nation. It is the social system of a nation that either saves or damns it. The Jewish nation sinned against God in the social system it adopted and went down as a result. This the Bible makes very clear. Their first transgression was the adoption of a monarchy. The Mosaic system of politics was a brotherhood, a democracy, as pure as the conditions justified. The nation went along under this system for about 2 or 3 hundred years. Then the elders and rulers (note who they are) demanded a change, on a trumped up charge, from theocracy to monarchy. They got their royal system and started out with a promising young man by the name of Saul. According to Samuel, 8th chapter, this was contrary to the Divine wish and the democratic ideal and only forebode multiplied evils. It proved to be such. It is a moral impossibility to establish a democracy under a monarchy.

Private ownership of the means of life. This was the second change and sin. According to the Mosaic law the ownership of the land was vested in Jehovah. The Jews could live on it, use it and hold it in trust for Him. They could not sell it in fee simple. If any one, by a series of misfortunes, was obliged to sell their property it could be redeemed by a near relative and if it were not redeemed it must be returned, without cost, on the 7th year. Monarchy never did and never will like this economic plan. It does not agree very well with centralized political power. The ruling class changed the economic base of the nation from collective ownership and family inheritance to private ownership and abolished the year of jubilee. Thus the kings could have their summer and winter palaces, with large forests; Ahab could murder Naboth and his male heirs to secure his farms, and the nobility could, as Isaiah says, 5:8, "join house to house and field to field till there be no room" for the poor people. Centralized wealth and power are twin sisters.

The third sin was Profit. The Bible from beginning to end forbids any one to make profit at the expense of individual or social well-being. It demands that no one shall take interest from his brother for anything loaned; that no one shall take and keep a pledge-security for any loan; that no one shall defraud another in wages, and that justice shall be accorded all in the courts of law. All this was changed to agree with royalty and private ownership. Centralized power and ownership could not maintain itself without interest, security, fraud and injustice. Hence, they loaned on interest, they took and kept security for loans, they defrauded the laborer of his wages, they cheated the poor, the widows and orphans out of their rights at court and they enslaved their own flesh and blood. They violated every social law of their Mosaic constitution and did, as one Presbyterian elder once told the writer to do, "keep God and Moses out of all economic questions."

These are the sins—the political and economic sins—that defeated the Jewish people in their efforts to realize the kingdom of God and finally scattered them to the four winds of heaven. This changed political and economic system accounts for the mental, moral and religious history of the period. Only in the light of this truth can we understand the bitter class conflict waged between the prophets and royalty; the concentration of wealth and power in the hands of the few and the impoverishment and enslavement of the multitudes; the luxury, corruption and immorality of the ruling classes and the brutal condition, indifference and even despair of the toiling masses.